

2. Bright-blazing AGNI, invoker of the gods, to thee the adorable deities¹ have appropriated, by night and day, the riches (of the oblation): they have deposited in the purifier (AGNi) all good things, as they have placed all beings upon earth.

3. Thou abidest from of old in these people, and by thy deeds hast been (to them) the conveyer of good things; thence, sage «UTAVEDAS, thou bestowest continually wealth upon the sacrificer.

4. Do thou, protector of (thy) friends, who art most resplendent, blazing with radiance, consume with thine own imperishable flames him who injures us abiding in secret, or when near to us designs us harm.

5. He who propitiates thee, son of strength, with sacrifice, with fuel, with prayers, with praises, shines immortal amongst men, eminent in wisdom and possessed of splendid opulence and (abundant) food.

6. Accomplish quickly, AGNI, that for which thou art solicited: endowed with strength, oppose by strength our adversaries: be pleased, thou who art anointed with radiance, by the loud vociferation of thy worshipper, by whom thou art adored with hymns.

7. May we obtain through thy protection, AGNI, that which we desire: giver of riches, may we obtain of thee riches and descendants: desiring food, may we obtain food: may we obtain, imperishable AGNI, imperishable fame (through thee).²

¹ *YajniydsaA*, *yajndrhah*, entitled to sacrifices, an appellative ordinarily applied to the *devag*; but here the

scholiast would
render it *yajamanah*, the sacrifice!*, a sense
obviously incompatible with what follows.
² *rajur-Veda*, 18. 74.